Ic Raswan T-3 (1913-38) 1947 MD4 Rwala
Bedouins M34

which their chieftain had offered me as a souvenir, for we had to travel by automobile. But I accepted two rarer gifts, and these heirlooms to boot. They were an ancient wood-carved coffee mortar, which had been in the possession of Shaykh Tai's family for generations. This pledge of his affection and friendship (as he called it) he had wrapped in an equally precious gift—three pieces of black cloth, artistically embroidered in gilt-silver thread, with verses from the Koran in Arabic calligraphy. They were choice pieces of the Ka'aba, which Shaykh Tai's great-grandfathers had brought many years ago from Mecca.

Loath as I was to accept such precious gifts, I was constrained to do so.

"We are brothers," said Shaykh Tai'. "Like the wolves. God be with thee. May He direct thy footsteps some future day into my dominions, so that I may meet thee again."

After bidding farewell to this wild, romantic and noble man, we cruised about in our old motor-car for five days along the southern foothills of the Jabal Sinjar, visiting the camps of various lesser tribes. Motor fuel we obtained from their *shiyukhs*.

Nowadays, nearly all of them own motor-cars, and on their migrations they carry a fairly large stock of gasoline with them on their camels.

At last we reached the wide plain through which runs the old historic caravan route from Deyr ez-Zor to Mosul and Baghdad. There we found the first outposts of the Shammar, and there also we parted from the faithful Ibrahim. I paid him handsomely and sent the

[See pp 163-167 esp. 116 for explanation of this statement—
analysis]

L Dickson G-6 (1929-47) 1951 Ms I Kuwait
Bedouins MJ4

CHAPTER V

Tent Treasures

MEN'S PORTION OF TENT

(see sketches)

472. The following articles are always to be found in the guest or men's portion of the tent, *al rahe'a*.

[581] (*a*) *Shaddd*—riding saddle, rear pommel usually richly inlaid with finely polished lead patterns having the appearance of silver, and similar to the inlay work on incense burners. Made of tamarisk wood (*athl*).

Ja'ad—white or black sheepskin covering for riding saddle.

Ghaydl al shaddd—pommels of riding saddle.

(*b*) *Mirdma*—pack saddle, also made of tamarisk wood. The thongs used to tie the cross-pieces A A to the saddle arch B B, are made from the sinews of the camel's neck: one of these exists on either side of the neck. They are as long as the neck, and as thick as a thin wooden pencil. There are several patterns of pack saddles, the commonest is shown in the sketch p. 85.

(*c*) *Khurj*—men's saddle-bag, it hangs over the top of the *shaddd* under the sheepskin covering or *ja'ad*.

NOTE.—Men's saddle-bags and women's ditto must be, if well made, 3 *shibrs* and 1 *chaf* in width, i.e. 3 spans plus distance between extended thumb and forefinger. The richest and most fancied in Arabia are made in Kuwait and Hasa.

415 (*d*) *Dalla* (plural: *dallal*)—coffee pot, minimum set of three. (Drawing shown is type used in Kuwait.) With the coffee pot is always found the *lifa* or piece of coir or hemp which is stuffed into the spout as a strainer to prevent coffee grounds entering the cup.

[412] (*e*) *Hawan*—mortar, usually of brass, for pounding coffee berries. Sometimes a plain iron cylindrical mortar and pestle is used by poorer Arabs, or a wooden mortar and stone pestle, light and convenient for those going on journeys.

(*f*) *Mahmasa*—coffee roaster. It is made of iron with brass bands let into the handle and having the appearance of gold. It is always fastened by a chain to the *yad al mahmasa*.

Yad al Mahmasa—coffee stirrer.

Dickson G-5 (1928-47) 1956 MI 1 Kuwait
Bedouins 1956

915
531

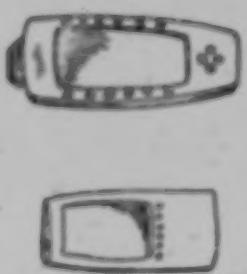
MALGAT (Tongs)

MUKHBÁT (wood stick to stir boiling coffee with)

SHAT FANAJIL (brass)

FINJAL

MABKHAR (all wood)



MUBARRAD

MABKHAR (carved out of piece of white gypsum)

[922]

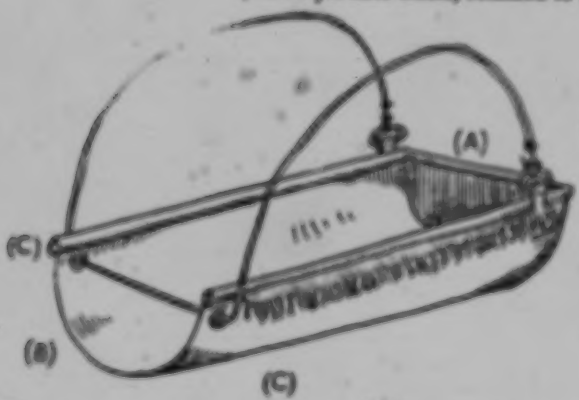
JIDDÁ (wood)

b Dickson G-5 (1929-47) 8531 MS I Kuwait
Bedouins 1424

MAUZIB

HABÁBA (child's hammock slung inside tent)

(child's portable cradle, common to the tribes)



a. Head, with decoration on outside.
b. Foot.
c. The holes through which passes a running rope that closes the cradle at foot when it is lifted.

Outside decoration at A

492 treasures, her baby, etc., in a sort of comfortable cot. On the saddle itself is placed the woman's bedding, and hanging down on either side are her saddle-bags (*miqtwal*). The *mahsar* is always made of pomegranate wood, as this can be bent into the necessary hoop shapes. Various patterns and variations of the *mahsar* are used by different tribes.

[415] *Sakhra*—the woman's treasure box, containing her coffee, cardamum, saffron, tea, sugar, dyes, jewellery, trinkets, etc., etc.

Alhak (plural: *'aiyāh*)—leather saddle-bags for storing dates.

b Dickens C-S (1929-47) 1951 Vol 1 Kuwait
Bedouins 1954

TYPES OF WOMEN'S CAMEL LITTER

See sketches pp. 97–99; 101; and coloured plates. 492

(*a*) The *Mukur* is the common type used among the Murrair, 'Ajman, Harb and Dhafir tribes.

(*β*) *Al ouf*.—This is a special pattern common to the 'Awazim tribe. It is the same as the *mukur*, but has no front vertical bar. This enables women to mount and enter with greater ease.

(*c*) *Al ghabbi* is peculiar to 'Ajman women. Like *al ouf* it has no front vertical bar, and the rear vertical bar is not joined on to the top arch but falls 9 inches to a foot short of it. It is more highly and richly decorated with cowrie shells than the *mukur*, and as a rule the rear vertical bar is covered with such decorations from top to bottom. The Murrair women occasionally use *al ghabbi*. I saw a good specimen in the possession of Faiha, wife 'Abdul 'Aziz al Majid, on 10th February, 1938. [91]

(*d*) *Al ginn* is the square type of litter common to Shammar, 'Anizah and Dhafir. It is not so large or comfortable as the foregoing.

(*e*) *Al shadfa*, is the great winged or moon-shaped affair in which the women of the Al Su'ubah travel, and the Shaikha of the 'Anizah and Dhafir place their wives and daughters in *al shadfa* when on the march. The framework of the *shadfa* is covered all over with fine, almost white gazelle skin.

(*ζ*) *Chinah*.—Same as the *shadfa*, except that it is generally smaller, and its woodwork is not covered all over with gazelle skins, but only at joints. Both *shadfa* and *chinah* are rendered very colourful by brightly coloured curtains and trappings.

(*g*) *Farkh al kanni* or *Farkh al chinah*, a diminutive *shadfa* or *chinah*.

(*h*) *Mughbir* (plural: *mughabir*).—Is the same as (*g*) and is a name peculiar to the 'Ajman tribe.

(*i*) *Mushaumisa* is the 'Ajman name for *al shadfa*.

(*j*) *Marawar*.—'Ajman name for *chinah*.

Generally speaking, the women themselves make their litters from pomegranate and tamarisk wood, the parts being bought in towns. They do all the work of binding these together, and covering with pale yellow gazelle skins, as well as decorating front and rear pommels themselves. The men make only the *shaddad* or riding saddle, and the *mizâna* or pack saddle.

NOTE.—It should be noted that when on the march and in use (*a*), (*β*), (*c*), (*d*), (*e*), (*ζ*), (*g*) are covered entirely over with richly coloured cloth, both woollen and silk, the more brilliant the better, so as to attract attention and give prestige to the owner. In sketches "frames" only are shown.